

HUMANITIES NETWORK

Some RFPs for the Humanities

By Richard A. Lanham
UCLA Writing Programs

Five-page paper assignments, like the prospect of hanging, concentrate the mind wonderfully. I will therefore ask your indulgence if I speak with a gnomic bluntness. The purpose of this conference, as I understand it from the materials sent me, is to formulate a practical agenda for the humanities, a list of work that needs to be done, and hence to be funded. A list, in other words, of RFPs, of Requests for Proposals. I will shortly present some proposals of this sort, from my own current neck of the humanities woods, which is literature and literacy, and the current crisis in both. But first, if these proposals are to be comprehensible to you, I must preface them with a brief commentary, a few governing generalizations, if you all are a representative gathering of humanists, are likely to be ones with which you will strongly disagree.

Comment 1. Humanists spend altogether too much time preaching to the choir. We sit around in meetings such as this congratulating ourselves on our own discernment in being—well, in being members of groups such as this, and in saying what I have uncharitably called, in the words of a Greek proverb, “the same people saying the same things.” All such meetings as this should include not so much a feisty and vocal enemy of the humanities as one of those distinguished scholars from a scientific field who do not publicly despise humanistic inquiry only because it simply isn’t worth the time and bother. I have in mind some one like, for example, the biologist P.B. Medawar.

Comment 2. Far too often the defense which humanists put up is amazingly, and naively, self-serving. It is truly astonishing how often, in defenses of the humanities, the fat of the republic is found to be isomorphic with increased Federal funding in precisely the area of inquiry pursued by the defender in question. All of us do have vested interests and we ought to be relentless

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“Alongside the Declaration of Independence, the Bill of Rights, and major legislation dealing with a vast array of domestic issues, including civil rights, education, and equal opportunity, the National Foundation of the Arts and Humanities Act of 1965 stands as a key document that evidences the aims and purposes of American civilization.”

— James Veninga, Executive Director,
Texas Committee for the Humanities

The Humanities: Institutions and Agenda

By James Quay
Executive Director,
California Council
for the Humanities

Jim Veninga’s claim for the legislation that established the NEA and NEH immediately struck me as just the sort of hyperbolic statement one makes when testifying before Congressional budget hearings. But while Jim is the executive director of the Texas Committee for the Humanities, is also a student of the history of federal support for the arts and humanities, and even a cursory glance at the Congressional declaration of purpose in the 1965 legislation betrays a concern that American civilization not be equated with equated with achievements in science and technology. To quote briefly from the act:

... a high civilization must not limit its efforts to science and technology alone but must give full value and support to the other great branches of man’s scholarly and cultural activity in order to achieve a better understanding of the past, a better analysis of the present, and a better view of the future...

... the world leadership which has come to the United States cannot rest solely upon superior power, wealth, and technology, but must be solidly founded upon worldwide respect and admiration for the Nation’s high qualities as a leader in the realm of ideas and of the spirit...

While Network readers rarely consider it necessary to study the prose of Congressional legislation, those of us who care about the

humanities do like to think we’re contributing in some modest way to American civilization. The fine aspirations for American civilization expressed in the 1966 act are made manifest by institutions like NEH, and those of us who care about those aspirations must occasionally look carefully to see if institutional performance still pursues its high purpose.

This spring, Congress held hearings on the NEH budget; one year from now, it will be holding hearings on the reauthorization of the National Foundation on the Arts and Humanities Act, the legislation which brought the NEH and the NEA into existence in 1965. Though not the usual call for scholarly papers, such occasions do force scholars in the humanities to reflect upon the claims humanities scholars have to a share of the public treasury, however small that share may be, and to do so succinctly. As an author of one of the papers printed here remarks, “five-page paper assignments, like the prospect of hanging, wonderfully concentrate the mind.”

The papers presented here come from three sources. Richard Lanham’s was delivered at one of four regional meetings convened by the National Humanities Alliance. Held at the Huntington Library in San Marino on March 20, it brought together two dozen representatives of various humanities organizations to learn what shared interests and needs might inform the Congressional discussion about the reauthorization of NEH. Dr. Lanham’s paper and that of John David Maguire, President of the Claremont University

Center and Graduate School, both challenge the claims made for the benefits of humane learning so often invoked to justify the humanities. President Maguire reasserts those claims in order to recast our convictions in them, while Professor Lanham asks us to measure our rhetoric against reality.

The second pair of papers comes from the hearings held before the Subcommittee on the Interior and Related Agencies of the House of Representatives in late March and early April of this year. We include excerpts from the statement of NEH Chair William J. Bennett and the testimony of CCH Chair Walter Capps, President of the National Federation of State Humanities Councils. As you will see, the two men are at odds over the size of the appropriation requested. Continuing a pattern established since his appointment in 1981, Dr. Bennett asks for less money—ten percent less—than Congress appropriated for his agency last year. This year the figure requested is \$125.5 million, an increase over last year’s request (\$112 million) but a significant decrease over last year’s appropriation of \$140 million. Of particular concern to us at CCH is the cut in the allotment for state councils from nearly 22 million last year to \$16 million, a cut of over 30%.

Finally, we include the remarks of California State Superintendent of Instruction Bill Honig on April 27 before a conference of the Council of Chief State School Officers at the Getty Museum in Malibu. That conference, funded by The Rockefeller Foundation and

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Capps Testifies to House Subcommittee

By Walter Capps, Chair
California Council
for the Humanities

My name is Walter Capps. I am president of the National Federation of State Humanities Councils and chairman of the California Council for the Humanities. By vocation I am professor of religious studies at the University of California, Santa Barbara. I am also president of the Council on the Study of Religion. And, throughout my professional life, I have been involved in various projects that have been funded by the National Endowment for the Humanities. My remarks today are influenced by the perspectives I have gained from these various but interrelated vantage points.

I wish first to thank this committee for its admirable support for the humanities, both academic and public. We all know that budget cuts, several years ago, seriously eroded the federal support for our programs. Through your efforts, and creative management of existing resources by the Endowment, the state humanities councils have managed to maintain and, in some cases, to expand their programs. We do indeed endorse the National Humanities Alliance's request for an increased FY 1985 budget for the NEH, together with an increase over the FY 1984 dollar level of support for the state councils.

I wish to take a moment or two to talk about the mission of the state humanities councils. We have been called upon, again and again, to define our purposes, to conceptualize the intention of public programs in the humanities, both to ourselves and to the people who live in our states. Stated simply, this purpose is to facilitate mutual collaboration between humanities professionals and the public. And the challenge before us is to identify the persons who can effect such collaboration, to identify (and, sometimes, to design) the institutions and programs through which such collaboration can occur, and to lend the inspiration and motivation so that such collaboration will further strengthen the humanities and contribute significantly to the intellectual enrichment of the citizenry. Throughout the country, we are engaged in public pedagogy.

It is exciting and challenging work. The state councils are made up of independent groups of volunteer citizens, representing, as much as possible, the educational, economic, political, racial and regional diversity of each place. Each of our councils consists of persons who have achieved eminent reputation within educational institutions, as well as persons who are known for



Walter H. Capps

their ability to exercise stewardship over those aspirations and resources that enables towns, cities, and counties to attain and maintain a collective vitality. It is through the dedicated involvement of such citizens' organizations that the humanities—literature, philosophy, history, and related expressions of human sensibility—are directed toward understanding, monitoring, and safeguarding the abiding conditions of American life. We believe we are involved in deliberate consciousness-raising, not in the sense that we are chasing after each new fad or fashion, but in calling the citizenry to the power of the perennial intellectual resources of our culture, and toward discerning the ways in which each generation asks those timeless questions through which the humanities were born: What is truth? What is goodness? What is beauty? For what may I (we) hope?

Because we are citizens' groups, we work most of the time with little fanfare. For example, it was back in 1978 that the humanities council in my home state of California inaugurated its humanist-in-the-schools program—well before the recent deluge of blue ribbon commission warnings about the plight of secondary-school education in our country. Through this program, the California Council has placed teachers of humanities in nearly 200 schools, from kindergarten through grade 12. Humanities scholars have helped upgrade curricula, create innovative study projects for gifted students, and in developing partnerships between the schools and the colleges, museums, libraries and historical societies. Such efforts have benefited the students, the schools, and the scholars, and have provided non-governmental funding agencies with models for supporting community-based education projects. I know the California situation best of all. But the process I am describing has occurred throughout the country. From education task forces in Wyoming and Texas to summer seminars for secondary-school

teachers in Connecticut, Georgia, North Carolina and Oregon, our councils have been working diligently in substantive intellectual areas where success is crucial to the national interest. (With me I have copies of a recent issue of *FEDERATION REPORTS*, our regular publication, with additional examples of such projects.)

You have already heard about some other noteworthy programs such as Alabama's Shakespeare project, *THEATER OF THE MIND*, similar to projects scheduled for Utah and Washington, D.C. We also refer with pride to Massachusetts' project, *DOING JUSTICE*, which enables public attorneys to spend a day discussing works of literature that confront significant issues in judicial ethics and practice. We are also pleased with the ongoing effort within the State of Texas to come to terms with the social and cultural implications of the "dual heritages" of the thousands of persons living at the borderlands. But such examples are merely crystals on the iceberg of our enterprise. Last year over 4,000 public humanities projects were funded by state councils. There is no program under the Endowment's sponsorship that begins to reach as many persons. Indeed, I doubt that there is any federal program that is as cost effective.

We would do more if we had more to work with. For example, the Connecticut Humanities Council recently had to face the difficult choice of deciding between funding a teachers institute in Hartford (modeled after the Yale-New Haven teachers institute), a major installation on Connecticut industrial history at the Connecticut Museum, and a summer teaching institute for high-school teachers on "Connecticut in the Year of the Constitution." Each of the proposals received excellent ratings, but only two of them could be funded; between them \$62,000 of the \$90,000 quarterly allocation was expended. The Connecticut committee could have provided assurances that the additional expenditures would have brought large returns. But to make this point in another way, to meet these demands many state councils have become skilled in fund raising. Last year, for example, the Washington committee matched \$375,000 with gifts and created an active Friends organization that now boasts more than 400 members. In Illinois more than \$400,000 was matched; in New York over \$200,000 was matched. More dramatically, in FY 1983 the state councils utilized about one-third of the total treasury funds allocated to the Endowment; in FY 1984 nearly 40% was authorized for the state councils. And a number of state committees have already

used all available FY 1984 allocations of matching funds. Because we are independent groups of volunteer citizens, who serve without any pay, usually for a single term of three to four years, we are in no danger of utilizing the funds for brick-and-mortar purposes, large administrative support staffs, or to build empires for ourselves. Indeed, our program directors work out of rented offices, and we conduct our business by occasional meetings, telephone conference calls, and through the mail. But I can assure you that if our budgets were higher, we would use the money well. And the products of our endeavors would be gratifying to the citizenry, the Endowment, and, not least, to the Congress. Additional funding would enable us not simply to do more of what we are already doing, but to reach for objectives that are not currently within our grasp.

In closing, Mr. Chairman, please permit me a personal word. I have been a professor in a state university for nearly twenty years, and I've loved every day of it. In the course of those twenty years, I have worked closely with the administration and staff of virtually every program division within the Endowment, and I wish to take this occasion to commend their efficiency and professional expertise. I have served on review committees, have held research grants, and have worked as a consultant. I have also had the privilege of directing five seminars for college teachers. I am pleased to have had the opportunity to conduct a summer seminar for secondary-school teachers last year, in the program's inaugural year, and I'll be doing the same work again this coming summer. Mr. Chairman, you're listening to a man whose scholarly career has been transformed by educational opportunities created and/or supported by the National Endowment for the Humanities. But none of these opportunities is more challenging today than the attempt that is being made to bring the humanities into an effective working relationship with the public search for the common good. E.H. Gombrich, the former director of the Warburg Institute, has called civilization "a very delicate plant that requires nurture and experienced tending." It is one of the distinctivenesses of this great nation to have learned (and we are still learning) how to draw upon the resources of the humanities to bring vitality to democracy. In my judgment, it is through the work of the state committees that significant tending and nurturing is occurring. We thank you for your commitments to these efforts, and for your assistance in furthering the cause of an educated and enlightened citizenry.

CCH Welcomes New Members

Four new members took their places on the California Council for the Humanities at its quarterly meeting June 20-22.

Sister Magdalen Coughlin, CSJ, is president of Mt. Saint Mary's College in Los Angeles, where she has been teaching since 1961. She holds a Ph.D. Degree in American History from the University of Southern California and an honorary Doctorate of Humane Letters from Loyola Marymount University. She has been Chair of the Council of Presidents of CSJ Colleges, and serves on the Executive Board of the Association of Independent Colleges and Universities. Among other biographical listings are *Who's Who of American Women*, *Leaders in Education* and the *Directory of American Scholars*.

Mary Curtin is Executive Secretary-Treasurer of the Central Labor Council, AFL-CIO, of San Bernardino and Riverside Counties. She also serves as secretary-treasurer of the Committee on Political Education (COPE) and edits *Labor Leader*, a publication for union leadership. A community college teacher of language and literature, she has also led workshops for the UCLA Institute of Industrial Relations and the UC Berkeley Center for Labor Education. She has served as a panelist and evaluator for the National Endowment for the Humanities. Recently she was a guest of the Ministry of Foreign Affairs in Israel and Egypt as part of a World Affairs Council delegation.

Hubert L. Dreyfus, Professor of Philosophy at University of California, Berkeley, is a member of the National Board of Consultants for the Humanities. With a Ph.D. Degree from Harvard University, he taught at Brandeis and M.I.T. before coming to Berkeley in 1968. He is the author of many scholarly articles, a number of them dealing with the subject of artificial intelligence, and two books, *What Computers Can't Do: A Critique of Artificial Reason*, and *On the Ordering of Things: An Interpretation of Foucault and Heidegger* (with Paul Rabinow). He has also produced a videotape lecture series, *Beyond Philosophy: The Thought of Martin Heidegger*, and will participate in a coming PBS series on language.

Ricardo Quinones is a professor of English and comparative literature at Claremont McKenna College in Los Angeles. He carried on graduate study at l'Universite de Clermont-Gerrand, Centro di cultura per straniere in Florence, and the University of Munich before receiving his Ph.D. Degree from Harvard University. He has also taught at

Harvard and at Richmond College, City University of New York. He is a member of the Steering Committee for the National Humanities Reauthorization Project and the Planning Committee for a National Renaissance Conference in Southern California to be held next year. He has published four books and numerous professional papers.

Finishing their terms on the Humanities Council were writer and rancher John Berutti of Sattley, and Julia Thomas, architect/planner and President of Bobrow/Thomas and Associates in Los Angeles. Two resignations have also been recently accepted with regret: Carlos Cortes, Professor of History at University of California, Riverside, and Anthony L. Ramos, Executive Secretary-Treasurer of the California State Council of Carpenters, San Francisco.

Carl Degler, Professor of History at Stanford University, who has been on leave of absence, has rejoined the Council for one more year.

Acting Program Officer in LA

Susan Crow, formerly Assistant Director of the Center for the Humanities at the University of Southern California, will act as CCH program Officer in southern California during the summer quarter. Katherine Kobayashi, CCH Assistant Director will be on maternity leave.

For the convenience of callers from the San Diego area, CCH now has a local San Diego telephone number: 619/693-1084. This number will be answered in the CCH Los Angeles office.

Just as war is too important to be left to generals, so the humanities are too important to be left to professional academic scholars.

By John David Maguire
President of Claremont University
Center and Graduate School

To paraphrase a Claremont Graduate School colleague: "The humanities have got to be flexible enough for children and adults, educated and uneducated people to understand and trust; the humanities are big and complex and invite intense investigation; they can generate faith and action and reflection; they represent what is supposed to be true and what is perceived to be the way of the world; they are supposed to tell people what miracles and facts and accidents bind them together. The humanities create, as well as mirror, what is specific to a people."

It is worth risking a little learning in order to expose *everyone* to the subjects and legacies that pertain to the essence of the humanities: communication, commitment, continuity, and criticism. And, because of the sheer power they wield, there are some groups within contemporary society whom it is especially important to engage—business people, government officials, media people, doctors and lawyers, technologists, and technocrats. Their decisions, like everybody's, spring from imagination. The content, the texture, and the aims of that imagination are crucial, because those who develop and manipulate the symbols that make communities and people possible—those who make consequential decisions—shape and determine the quality of human society. If their imagination is empty and bereft, so will be our world.

While life has become thoroughly internationalized, learning has not. The range of cultures assayed by humanities scholarship needs to be extended to the uttermost parts of the world. The roles of women within all cultures need special attention. Ways should be found for the "unheard from" to speak. The whole world is the topic. And a phony globalism need not follow; there are countless ways to proceed. Maxine Kumin notes, "The specific experiences of the confessional poet embody to some degree the national, or even the international crisis."

Without getting trapped in the illusion that humanists are humane, that those who explore virtue are always virtuous, I nevertheless harbor the conviction that engagement with the humanities ought to—and with remarkable frequency often does—tilt one in the direction of health and wholeness. I believe that we are better, or at least better off, when we explore and contemplate the image of justice and injustice, good and evil, the civilized and the barbarous, virtue and vice, with an eye to appropriating and amplifying the one while rejecting, although understanding, the other.

A final dimension to which inquiry in the humanities inevitably brings us is that of political reality. D.H. Lawrence grasped this inescapable fact when he wrote that "the profoundest sensuality is the sense of truth, and the next most sensual experience is the sense of justice."

California Times Radio Series to Continue

California Times, the CCH-sponsored series of half-hour radio programs featuring humanities perspectives on many kinds of subjects interesting to Californians received a grant to support its continuation until March 31, 1986. Broadcast weekly since 1980, the series is aired on 30 commercial and 11 public radio stations throughout the state.

Individual programs usually fall into one of three categories. One type explores the assumptions and values behind current public policy issues by analyzing their historical, philosophical and cultural foundations. Such a program was a recent discussion of the use of the insanity defense of criminals, by both pro-

ponents and opponents of a legislative move to abolish it.

A second category examines broad issues in the cultural history of the state. The ethnic diversity of California provides a great wealth of groups with stories to tell of their ancestral customs and experiences, their attempts to form communities and relate to new neighbors, and how they are dealing with the tensions between ethnic and mainstream cultures.

The third category of programs explores other aspects of contemporary life which emphasize the importance of the humanities in understanding social and cultural issues. An example is a program on children's literature, looking at the

reading habits of young people today and interviewing experts on what makes a child's book great and how reading can be encouraged.

In a typical program, five to seven people are interviewed on a topic—public policy makers, experts in various fields, and scholars from the humanities. Their interviews combine to examine the underlying assumptions that citizens hold in social, cultural and public policy issues. Many perspectives on a topic are pursued to obtain balance and avoid even the appearance of advocacy.

A list of future programs and stations carrying them can be obtained from the CCH San Francisco office.

NEH Chairman Reports to Congress



By William Bennett
Chairman, NEH

Mr. Chairman:

I am pleased to appear before you once again, this time on behalf of the fiscal year 1985 budget proposed by the National Endowment for the Humanities. I welcome this opportunity to discuss the agency's plans for advancing education, scholarship, and public understanding and appreciation of the humanities in the United States.

Last year, as you recall, I stressed the responsibilities of NEH in raising questions about the direction of the humanities in American life. The key considerations for NEH are—what are we saying and what are we doing with the money placed in our stewardship? I think it has become clear to the humanities community and to the public at large that the National Endowment for the Humanities has embarked on a reasoned, ambitious, yet fiscally responsible, program to do what it can to encourage the restoration of the place of the humanities in the fabric of American educational and cultural life.

We have taken a number of significant steps in the last two and a half years in this regard. In the **Division of Education Programs**, new programs were established which encourage applicants to restore the core humanities disciplines to their central role in curricula while de-emphasizing innovation and pedagogy. In *Fellowships and Seminars*, we organized the Summer Seminars for Secondary School Teachers Program in response to a need articulated by teachers to have to opportunity to study great works in the humanities with noted teachers and scholars.

In the *Division of Research Programs*, special initiative grants were awarded to 13 major independent research libraries which have helped stimulate more than \$15 million in non-Federal support for those institutions. We also created a new program of Travel to Collections to award small \$500 grants to scholars to travel to repositories housing resources necessary for their research.

In *General Programs*, many changes have been made to help us serve general audiences with quality humanities programming, including the merging of the Public and Special Programs divisions to form one division, the revision of guidelines to emphasize the centrality of the humanities, the awarding of radio and television grants to projects directed toward children, and the initiation of the Younger Scholars Program to support guided inquiry into the humanities by youths under the age of 21.

In *State Programs*, we have put in place a new statement of goals for reviewing State humanities councils applications which stresses the centrality of the humanities in awarding regrants. In *Challenge Grants*, we have sought and received funding sufficient to make new grants and to restore the program to full momentum.

I have also put in place a number of Endowment-wide initiatives and special emphases that cut across program lines. We have made awards to Historically Black Colleges and Universities in support of the President's special initiative for these institutions. We have increased our use of Treasury Funds to stimulate more third-party support for individual humanities projects.

In an effort to improve our peer review system, we have increased expenditures for panel meetings to assure that grant applications receive high quality representatives from the world of independent scholars to discuss eligibility for NEH grants and ways to make them feel welcome to apply at the Endowment.

The key element in all of our efforts is an insistence on high quality, excellence, and significance in the grants we make and in the programs we administer. We would be abrogating our mission and that responsibility unless we support only those projects and programs that promise to be of defensible

value. Indeed, Americans today are demanding just such a commitment from their government as well as from other institutions. The efficacy of our policies and objectives on behalf of the humanities has been endorsed by overwhelmingly positive response to specific grants we have awarded and to agency policies and objectives in general.

I find this heartening; both the public and humanities professionals alike know today that NEH "stands for something"—in their eyes I hope we stand for quality humanities education, for basic humanities research that is probing and expands the universe of our knowledge, for general audience programming that is challenging and meaningful, and most of all for intellectual rigor, excellence, and high standards. The proposed budget now before you spells out the next steps we wish to take in carrying out these objectives. A summary of our FY 1985 appropriation request and specific program plans is attached to this statement for the information of the Subcommittee.

As you know, the decline in the quality of education and teaching in the Nation's schools, colleges, and the universities has become alarming to Americans throughout this land. The consensus of our citizens, as demonstrated through polls and other signs, is that as a Nation we must reverse this trend by striving more for excellence for all stages of the educational process, thereby restoring intellectual vitality and rigor to education in America. NEH takes as a primary objective the strengthening and upgrading of the quality of humanities education and teaching on the Nation's educational institutions. This has been one of my major objectives as Chairman, and I now reaffirm it. Concentration on the central disciplines of the humanities and the upgrading of standards are stressed in all of the Endowment's programs.

One of the major problems in education today is the decline of requirements and standards in the humanities for students at the Nation's institutions of higher education. To focus an attack on this problem, I have recently formed a **Study Group on the State of Learning in the Humanities in Higher Education**. The Study Group, directed by the Endowment but composed of prominent teachers, scholars, administrators, and authorities on higher education, will gather for three or four meetings to discuss the current state of and future prospects for humanities education at colleges and universities.

The sessions will address several broad questions including: are today's college graduates well-grounded in the humanities and are they as knowledgeable of the humanities as graduates from previous decades: what are the trends in humanities study at various types of institutions in terms of enrollments, majors, and student ability: what accounts for these patterns and how is undergraduate teaching and learning in the humanities affected by secondary and graduate education; what is the current state of humanities course requirements and core curricula at these institutions: are there model programs which can be emulated by other colleges and universities: and what actions can institutions take to strengthen the place of the humanities in undergraduate education?

We want the study group to sketch a broad picture of the present condition of teaching and learning in literature, history, philosophy and languages, to look at how and why this situation developed, and to suggest some alternative courses of action to ameliorate the problems and deficiencies identified. The responsibility for preparing the final report will rest with the Endowment. It is my conviction that this intensive analysis of higher education is one

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The Great China Theatre in the 1920s, from the project *Pear Garden in the West*, sponsored by Intersection.

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way that the Endowment can and should play an important role in building a stronger, more vibrant, and enduring grounding in the humanities for all students in the Nation's colleges and universities.

We have recently formulated two other initiatives in the area of higher education. In the *Division of Education Programs*, beginning in fiscal 1984, we are trying to encourage higher educational institutions to improve the preparation of teachers in the humanities. These awards will encourage schools to revise their teacher preparation curricula to place more stress on academic work in the humanities and less on pedagogical instruction. In my view, future teachers of the humanities should have degrees in the subjects they teach.

In the *Division of Fellowships and Seminars*, we are experimenting with pilot program of *Undergraduate Fellowships in the Humanities*.

Modeled after our successful Summer Seminars for College Teachers programs, this new program will offer undergraduate students who would otherwise not have such a chance the opportunity during the summer to engage in intensive study of important works in the humanities under the guidance of expert teacher-scholars. In the pilot phase of the program we expect to offer about 10 seminars. The Endowment's program for FY 1985 also contains several other special emphases. Our initiative for *Historically Black Colleges and Universities (HBCU)* will be continued in 1984 and 1985. In FY 1983, we supported several projects in this area: three humanities institutions for high school students were held on HBCU campuses. 14 faculty members from HBCU schools were awarded stipends to continue their graduate studies, five Summer Seminars for College Teachers were conducted at HBCU campuses, and a liaison officer has been appointed to coordinate the Endowment's HBCU activities. These programs received over \$900,000 in program funds in FY 1983.

Also highlighted again in FY 1985 will be the *Summer Seminars for Secondary School Teachers* program. This program, which has received an enthusiastic response from teachers and other educators and which sponsored its first seminars in 1983, will be continued and extended. That this program has struck a strong chord among those concerned with the quality of education in secondary schools is illustrated by the Mellon Foundation's contribution of \$500,000 to NEH to support a number of these seminars.

The *Bicentennial of the U.S. Constitution* initiative to research collections essential to their work, will again be features. Funding for

the new *Travel to Collections* program, which is now making its first awards to humanities researchers and scholars to facilitate access to research collections essential to their work, will be increased slightly. Finally, the *U.S. Newspapers Program* which has previously been supported through other NEH Research Division programs, will be established as a separate budget line item in order to achieve more expeditious planning and administration of this long-term project, the goal of which is to help grantees in all states gain bibliographic control of newspapers published in their states and to preserve the most important ones on microfilm.

The budget we are proposing for 1985 totals \$125,475 million. Within this budget, definite program funds would be divided almost equally among the major divisions in the Endowment's efforts to improve the quality of teaching, advance humanities scholarship, and promote understanding and appreciation of the humanities through general audience programming. In the area of Indefinite program funds, increases are being proposed over FY 1984 to extend our capacities to stimulate more third-party contributions to humanities projects, programs, and institutions. The Challenge Grants program in particular—one of our major priorities in 1985—would receive an increase of \$3 million.

Rather than request more money from the Subcommittee, we petition for more flexibility in our program funding. With flexibility we can do better, we can do more, and we can do it with less money. If we have sufficient latitude to meet the needs of outstanding proposals, wherever they arise, we can easily live within this budget. The uncertainties of timing in the Congressional appropriations process in general, which in recent years has necessitated a stopgap Continuing Resolution, and the degree of program detail contained in our appropriations language in particular, combine to hamper the Endowment's ability to put its funds to the best possible use.

As you know, we have had to request authority to reprogram funds for the last two years because some programs developed "excess" funds which others experienced "short-falls." I think you will agree that this annual reprogramming process is cumbersome and time-consuming, penalizes applicants with high quality projects who must wait for available funding, and, ultimately, is not in the best interest of the humanities. I again request, therefore, that the Subcommittee consider setting the Endowment's funding at the division and account level to allow us to shift some funds among programs in response to the flow of applications and the quality of those applications.

I would be happy now to respond to your questions.



PLAZA DE LA RAZA FOLKLIFE FESTIVAL WORKSHOPS

The Plaza de la Raza Folklife Festival is an official event of the Olympic Arts Festival to be held in Los Angeles concurrently with the Olympics and continuing until Aug. 1

Bennett to Visit California

Chairman Bennett's schedule includes two appearances in California this summer. He will speak on "Education Reform" at a two-day Family Forum co-sponsored by the Moral Majority and the Free Congress Foundation, to be held July 12 and 13 at the Holiday Inn, Union Square.

On August 21, he will address the opening banquet of a project entitled, "History in the Public Schools: What Shall We Teach?" held by the Graduate School of Education at UC Berkeley in co-sponsorship with the California State Department of Education. Major funding for the latter conference has been provided by the National Endowment for the Humanities and the Walter and Elise Haas Fund.

51 Awards for Californians

Fifty-one individuals and organizations in California won awards from the National Endowment for the Humanities, ranging in size from \$2,200 to \$214,413, as a result of the February 1984 National Council recommendations. The chosen projects represent a wide variety of activities in the humanities, including translations, catalogues of historical photographs and documents, radio and video documentaries, debates among scholars, preservation of files, films, taped songs and narratives. Among the awards are 23 fellowships for individual study and research in humanities disciplines.

California Initiatives in the Humanities

By Bill Honig
California Superintendent
of Public Instruction

I think that persons in positions of leadership with the ability to influence what occurs in this country are aware that we have gotten off the track to a certain degree in the last decade or two, and part of what we have to discuss and talk about among ourselves is a redefinition of a philosophy of education from which many of the choices that we made should stem.

It's true that we've all read the reform reports and we have a general sense of some of the public demands. It's up to us, I think, to give some further professional and educational definition to those reports, and the humanities—literature, history, biography, poetry, and fine arts—seem to me central to that philosophic direction. It's very clear that there is a demand coming in this country and especially in this state for more highly educated individuals for economic reasons.

What the last speaker, Michael Holzman of the University of Southern California, had to say about the whole idea of literacy has profound implications for whether we're going to be able to compete. There's a very instrumental, utilitarian need for a better education, better literacy, just because the jobs are changing so radically, in such a revolutionary fashion, in this society. I was just looking at a recent report by the Department of Labor on the numbers, and by 1995 when students now in elementary school are going to be graduating, about 45-50% of the jobs are going to require high levels of literacy, the kind of literacy that we used to associate with college education.

Professional, scientific, managerial jobs, technical jobs are going to be around a third of the jobs. If you take a look at the people who work on the production line—technical workers, they're going to be a good portion or a higher proportion of the actual, what we now figure are low-level types of employment. So we're going to look at a radically different job makeup, and the implications for schooling are that we have got to use those powerful tools and methods to develop that next stage.

I'm absolutely in agreement; I think we start to fall down at the upper elementary levels. We do the job K-3, beginning with skills in reading and decoding, and the tests show that nationwide. We're doing that kind of education, and we've made good progress along those lines. But because of, I think, a misunderstanding, or erroneous philosophy, we start falling down at those upper elementary school levels. We don't shift from a course of study that's based on skill development to one based on the power of literature or history or ideas to grab

students—putting them in touch with materials or language that grab them.

That is a radical shift in how we educate students. We may give it lip service; we may give it technical support, but when you get into fourth, fifth, sixth grades, seventh grades, they don't write enough, they don't do enough essays, there are too many fill-in-the-word-blanks worksheets. We don't assure that they get a strong literature component in their reading or that our textbooks become reading programs or literature programs instead of skill development programs—that we teach science, that we teach literature, that we teach history.

Most of the content of what we have taught really has been neglected in the past 10 or 15 years. It's been there sporadically, but not as a whole system and not as a philosophy. I think the first case you can make for the humanities, that we have to figure out how to make within the profession, is that if you're going to teach higher forms of literacy—if you're going to get the instrumental payoff as far as development, study skills, the ability to analyze and the higher order thinking skills that we're all talking about, then we've got to have much stronger programs within those higher elementary school levels, and we've got to make that shift from learning to read to learning to read about something.

You might as well use those subject matters that are the most powerful, which gets us back to the ones that tell stories to kids that connect them with our historical, political and ethical worlds. And have some potency for students. The humanities, then, should become central, along with the sciences and the physical world, central to what we should be teaching.

There is some research now. Educators from Virginia, other people, are saying you cannot teach *NEUTRAL*. It doesn't work, especially as you get up into the higher levels of education; you cannot have neutral teaching. The textbook can't do it; it doesn't have the power. You've got to be engaged in either historical drama, or a story about another culture, or the profound human questions. That's the only way you can get the sophisticated analysis; you can't do it any other way.

We're walking down a receding hallway, trying to keep it neutral—what's called educational formalism, or English formalism. It doesn't work. And that's the premise of our textbooks, that's the premise of our courses, that's the premise of what we do in these upper elementary school levels. So that means a profound shift if we're going to fulfill the demand coming from the

economic community, the business community, and the general public.

The second major reason I think we've got to make the humanities central to a kind of exciting curriculum has to do with a broader public philosophy from which education has got to spring. I don't think we've had that discussion enough among us all. What are we trying to accomplish? Does what we're doing in the schools fit in with what we're trying to do in society? And can we reach a consensus and agreement in this country about where we're trying to go, at least enough agreement to give us definition in the schools?

We've ducked that for several years because it's been so controversial, because there's been so much disagreement in a pluralistic society that the best way out of it was to retreat to procedure, to neutrality of opinion, and to stay away from deep values. I think that's an illusive victory, because we're not going to be able to keep our educational system strong or keep hold of support unless we do take a stand on some consensual values. I think they're reachable; I think they're there, if we can talk about them and push for them.

Let me give you my own feelings on that issue. This is a unique country. We're trying to maximize the rights of the individual, the development of the individual. Our whole educational philosophy is geared to child-centered education from Dewey. There's a very close connection between individuality, individualism and the development of freedom and the individual pursuit of particular goals. That is ingrained both in our educational system and in our society, and in what we stand for and who we are. I think we should realize that and push for that. I think we do talk about that and have operationalized those ideas.

If you look at the underpinnings of that individuality, there's another important hope for it to happen. It comes from Jefferson; it comes from the founding fathers; it comes from the people who started the public system in this country; it comes from Matthew Arnold in England who talked about the need for a philosophy of education, mass education; it comes from people who have followed in that line of thought. For democracy to work, for us to keep our freedoms strong, there has to be another code; there have to be some common shared values that we make the case for in our educational system.

I'm talking basically about citizenship development, connecting students to the historical and political and ethical worlds, so that they don't feel that just their selves are the center of the universe, that they

understand that they have rights and we're encouraging that, but they also have an emotional, not just an intellectual but an emotional connection to things that are important.

The last speaker was talking about cultural illiteracy coming from the resistance that students have to buying into our common culture. I think that factor is there, and I think that's an accurate perception. But for our part, we haven't made the case strong enough with enough coherence in our curriculum, to attract enough kids. They never get the sense that we believe in anything, and that's why the humanities are so important: they are the best vehicle we have discovered for putting kids in touch with those profound ideas, and our curriculum should systematically convey and transmit what we hold to be important with enough power so that they get the message.

The one case that we can make fairly easy for citizenship training is the ability to stand back, analyze, take on a complicated argument, and come to some decision with the idea of choice. I don't think we do the job well enough, in that case, because that again means a sophisticated curriculum, it means essays, it means coming up against complicated situations—moral, ethical, political and so forth. That's important, and we should stress that and build that into the curriculum, but there's a tension between the distance needed for analysis which is social science, and the closeness or emotional connection needed for feeling as a citizen, or being attached to, or connected to, or part of a broader society. I think it's true, our students do not feel—most of them; this is not just a lower class phenomenon, it's middle class, it goes across the board—they don't feel connected; they don't feel connected to the past, that people that struggled with the very things they're struggling with have any connection to them. We somehow aren't making the case to them in a strong enough fashion.

We were just talking here about what makes a good teacher. Ernie Boyer has a great story that he tells about kids in New Haven. He visited a classroom—it was an open classroom, and there was this teacher with kids clustered around him like ants on honey—they wouldn't let him alone. He was teaching them Dickens' David Copperfield. These were kids from the ghettos of New Haven, and he had their rapt attention. It was 19th century English, fairly complicated, and yet somehow he was able to make the connection between their lives, their reality, and what other people had

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struggled with—very similar types of issues. Again, that speaks to the humanities as the vehicle for raising profound questions of importance, that will engage kids, that will grab them and give them a sense of being part of a human endeavor.

So we have a lot to say to students, and I don't think we're saying it with enough force or persuasion or commitment in the way we organize our curriculum. It's not coherent, it is fragmented, and we don't have the faith in our own culture, in our heritage any longer, to make that case to students. So I think it's not just the fact that these students feel that they have to be torn from their background, though that is true. We haven't made the case strong enough to give them the attraction, so they're willing to take that step. I think we're going to have to package it in such a way that we do that.

There is a final philosophy or reason why we have to embed the humanities as central to what we're doing in the schools. It's not just the economic reasons, or the technical training, and skills and development. It's not just citizenship and getting students to be part of this broader society and feel part of it and have those citizenship skills. We also are in the business of trying to cultivate human beings. Again, the humanities become one of the strongest ways we can get that broader perception and get students out of the narrow perceptions that they will be stuck in the rest of their lives unless we do our jobs. Again, that all speaks to a common curriculum that in a variety of ways makes strong cultural points to our students.

This argument is fairly straightforward, and it's been made many times. There are some reasons why it's not happening out there. One of the major reasons right now, when you bring this argument up, is the question about equity. I think we've got to be honest about that and examine what's really being said. What's being said is that that kind of philosophy is okay for some kids—if they're going to college, if they've got the ability, then they can handle that. But it's not okay for the kid who doesn't have the ability, and it smacks of cultural imperialism or encroachment.

I think we just have to disagree with that statement. I like the idea that I've heard here, and it's been said before, that if we don't put our students, all of them, in touch with these ideas, we're robbing them of the jobs, we're robbing them of being participants in the culture, and we're robbing them of citizenship. It takes a lot to run a democracy. You need people to reach a higher level of ability, both in technical skills and understanding and the ability to make a choice. It's a tougher way to run a country

than it is to dictate to people what they should be doing.

So right from the start, we're an experiment—in freedom, in diversity, and in the fact that the critical mass of people can reach these higher levels so that we can endure. Lincoln was talking about that when he said running a government for, by and of the people is a difficult task, and the jury's still out on whether it can be done or not, and we are struggling to try to put that into place. We are still struggling, and if we do bring it off it will be a tremendous boon to humankind—if we're able to be successful. But at least we should understand what we're trying to accomplish and how education fits into those broader goals, and how what we're trying to do with our students has some very, very broad perspectives. I think that kind of public philosophy, with this understanding, is very important.

But when we get down to practical aspects of how you do something about that in a state, in the country, I think many things start to fall into place. Number one, we have got to be, as chief state school officers and leaders in education, proselytizers for this point of view—we have got to believe in something; we've got to be able to articulate it and to the various levels at our command, whether we're dealing with groups of history teachers, or literature teachers, or principals—I think we've got to come to agreement as one of the important leadership groups in the country that this is where we've got to go and why, and start spreading the word in a variety of places.

In *In Search of Excellence* is a good book about how good companies are run. The fellows in that book make a strong point: that part of successful management, whatever the institution, is the articulation of direction, and having a point of view, and having a philosophy, and packaging it in such a way that people can buy into it. I think we've neglected that aspect of our leadership; we haven't articulated it strongly enough and it's up to us to take that initiative, and I would welcome a discussion about how we do that.

The second area that I think we've got to talk about is the whole area of curriculum development in our respective states. If it's true that we are neglecting the centrality of the humanities to these ideas and that that has negative implications for the quality of education, then we've got to make sure that our curriculum as taught incorporates these ideas—in books, in our guidelines—and that they're pitched at the right direction.

Let's take each subject matter: I think the reading programs should become literature programs, especially in the upper elementary school levels. I don't think we should shy away from saying these are the 100, 150, 200 books that incorporate

the wisdom of our heritage in society and that we would like the students to have read a good portion of those by the time they graduate from high school or eighth grade. They may have them taught in class or they may read them on their own, just so they think these are of value. I gave that speech to a large literature and English group here in California and expected to be booed out of the room, but they were very, very open. At least they're split now on this question, whereas five years ago you couldn't bring it up. Now at least they're willing to listen to this point of view.

In history, I think we've got to give state history and U.S. history and world history, and give students a sense of what it's all about—where we come from, where our institutions have come from, what ideas are important—the drama, the stories, the narrative of that, and make sure that that occurs starting early on, in the elementary school level and all the way through. I don't know about your states, but in our state you can't walk into most elementary schools and find a coherent history instruction being taught. It's not done. It's a little bit of this, a little bit of that—there's no coherence to it. We have not got enough agreement or control or operational direction to know that these students are being put in touch with what's important as defined.

I think there's a major effort in curriculum to try and get assistance in this effort from the universities. It's not just those of us in education that have been at fault in this. We have not gotten the intellectual leadership from the universities, from the literature people to tell us, "This is what's important about these works," whether it's language or the content, "This is the way you should go about presenting them." That technical support hasn't been there in history, in literature, in any of the humanities. If there's a top priority piece of business that's facing us, it's to try and get that kind of technical help from the universities. I don't have time to go into why that hasn't been there. Part of it's structural; part is it hasn't been legitimate; part is philosophical—they just don't see it as a major piece of work. That's starting to change, but we're going to need to approach them and say, "We need your help in this technical support."

We also need their help in training new teachers. We're going to need in California 150,000-200,000 new teachers in the next eight or nine years. Are they going to be trained in a good liberal arts background, in a science background? Are they going to be trained in methodology, in how to teach these subjects? Have they read children's literature? Do they know how to make it come alive? Those are issues for close discussions

with the universities and ourselves—how do we get people like that? I think it's going to take active recruitment, career ladders, alternative recruitment. There's a whole set of strategies that the chiefs' document addresses on attracting and upgrading the profession. But we're going to have to enter into negotiations with those institutions to get them.

I also think we're going to have to take a look at the textbooks. I don't want to belabor the point; you know my stand on that. We are adopting criteria for textbooks right now in California. We would like some advice from people who have gone through this because our textbook adoption will influence the textbooks that are produced, and the more of you who participate in that, I think the stronger it makes it for all of us. What should be the criteria for reading textbooks that are going to be adopted three to four years from now? How do we translate some of these basic ideas into three pages of common direction for those publisher so that they can give us those kinds of books? Maybe they aren't textbooks; maybe they just need more trade books. At least we can make a move in that direction.

I think we have to adjust the testing machine; basic skills testing pulls us in the wrong direction. If we're going to have the kind of sophisticated curriculum we're talking about out, we're not going to get it just through tests. That's too weak, but we can at least give the right curricular message to the testing program. We just redid our 8th grade California Assessment Program and embedded in that a very strong testing on higher order thinking skills and social sciences, compared to the way it was. On 200 people that we put into this test, we asked for descriptions of these people; on essays we asked for actual pieces of writing; we tested knowledge of science. We're still wrestling with how to do it in literature. I'd like to go, "Here are 200 books you should read, and we're going to test you on them to see if you know anything about them or are just familiar with them," and we may try that in the next two to three years to see what happens.

The final point I'd like to touch on has to do with national work. It's difficult; we'll do it here in California—we'll take a good stab at it. We have a meeting in the summer with our major university, UC Berkeley, with Bernie Gifford who's the head of the School of Education there, and myself, and several groups will be getting together to talk about what kind of books, what kind of theory, what kind of philosophy we should be undertaking in the whole area of history: what should it be like, what should we be teaching, and try to get some discussion in this state about direc-

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GRANTS AWARDED

Humanities in California Life

LOS ANGELES: THE POWER OF PLACE

Sponsor: The Power of Place

The Power of Place is an organization of historians, designers, planners, writers, artists, preservationists and activists, founded to provide broad public involvement in architecture and urban planning as humanistic disciplines that define the physical form of human settlements and contribute to the sense of place as an aesthetic, social and political experience. It is dedicated to locating, creating and enhancing public places that reflect a broad view of American life, including explicit concern for labor history and the work experiences of ethnic minorities and women, themes judged to be often underrepresented in public life and urban space.

The current project is to identify, research and publish walking tours of 10 sites of importance to the history of the labor force in Los Angeles. Based on community meetings and oral histories, the sites will be chosen to represent the experiences of Native Americans, Blacks, Mexicans, Japanese, Chinese, and Koreans, as well as Caucasians from different parts of the United States. They will speak to the experiences of unskilled laborers as well as bankers and business leaders, of women and children as well as men, and will show how each group's labor helped to build the city's wealth.

STEINBECK FESTIVAL V

Sponsor: John Steinbeck Library, Public Library of Salinas

This fifth annual John Steinbeck Festival, held in the author's birthplace, will offer an eight-day program to explore in depth Steinbeck's literary greatness in terms of his influence on the humanities, among them literature and social change. Lectures, analyses and discussions by scholars and friends of his major works, films and plays based on his books, and reminiscences of his life, are designed to promote a broader understanding and appreciation of his writings. Speakers will delineate his contribution as an artist, a literary figure, a representative of the literature of the West, and a major force in the literary life of America and the world.

Walking and bus tours of Steinbeck Country will be part of the festival, which will also include showings of all films made from his work; college theater players will perform *Of Mice and Men* and reader theatre productions from other novels.

Representatives of management and labor meet and confer. From *Hollywood Local*, sponsored by the Film Arts Foundation.

JAPANESE AMERICANS AND COMMUNITY POWER IN SANTA CLARA COUNTY, CALIFORNIA, 1890-1950

Sponsor: Ethnic Studies, University of Santa Clara

An oral history research project already under way is focused on farming, which dominated the economic, social and cultural life of the Santa Clara Valley from 1890 to 1950, as a window into the past for viewing such themes as Japanese immigration, the anti-Japanese movement, the development of the ethnic community, and the consequences of the dislocations of World War II. It explores the lives of Japanese farmers in the Valley, their toil, their struggles against discrimination and economic exploitation, and their relationship to the political and economic power structure in securing a permanent foothold in California society. Recognition of the part played by Japanese Americans in the county's history is growing, and this project will provide a permanent record of family histories and community relationships for the schools and the adult public.

Materials produced will take the form of a textbook, a 20-minute documentary in both slide and video format with an accompanying teachers' manual, and a collection of enlarged, captioned photographs for study. Important historical documents have emerged in the course of the research, and family photographs

and farm implements, wood carvings and oil paintings from the concentration camps, old letters and meeting minutes, will be incorporated into the textbook and photographs.

A STUDY OF ETHNIC GROUPS IN SAN JOAQUIN VALLEY AGRICULTURE

Sponsor: California Agricultural Museum, Fresno

An exhibit will emphasize the great diversity of ethnic groups that have contributed to the history and development of agriculture in the San Joaquin Valley, using interviewers' notes, audio and videotapes and 200 large photos with captions. The first phase will concentrate on six groups, namely Black, Mexican-American, Portuguese, Basque, Italian and German. Later phases are to include Danes, Chinese, British, Japanese and Armenians.

Members of these ethnic groups will cooperate with a multidisciplinary team of humanities scholars serving as researchers and advisors to generate a research plan and provide documents, interviews and photographs for the archival records and the exhibit.

Exhibit areas will focus on the development of major agricultural industries such as farming, ranching and dairying, and specific crops such as cotton, grapes and citrus fruits. A collection of antique agri-

cultural equipment will be restored and exhibited not only in the Museum, but also at shows and fairs throughout the state.

THE LATINO OLYMPIANS PROGRAM

Sponsor: Caminos, Los Angeles

A historical photographic exhibit supplemented by a series of colloquia will document the participation of Latino citizens of the United States on U.S. Olympic teams and on teams from Latin American nations. Among other themes, presenters will discuss the Olympic ideal of the unity of physical and mental culture from the ancient Greeks and parallels among the ancient Latin Americans, up to the modern Olympic games, and the influence and contribution of Latin American concepts of amateur sports and participation in the Olympic movement. Another subject will be the cultural significant and historical context of Latina participation in the Olympic movement and Olympic amateur sports as a reflection and modifier of societal attitudes toward Latino women.

The exhibit of photographs will be open to the public during the actual Olympic games in Los Angeles and will later be edited and compiled into an album with a written history. A media production on the history of the Latino Olympians is also planned.

GRANTS AWARDED

Dissemination of Humanities

WOMEN IN THE CATTLE CULTURE

Sponsor: Film Arts Foundation, San Francisco. Institute of the American West, Sun Valley, Idaho

This half-hour film will document a hidden aspect of historic and present-day ranch life in the American West: the tradition of women ranch workers. Through historic and literary accounts of ranch women of the past, and through documentary portrayals of ranch women of today, the film will (1) illustrate women's involvement in ranch work during the frontier era; (2) depict the culture, values and beliefs of modern ranch women whose work is considered non-traditional; and (3) show the effects these women have as role models.

The role of the humanities will be to provide (1) historical evidence of women working outdoors on ranches; (2) literary interpretations of their characters and the dilemmas they faced; and (3) sociological and cultural perspectives on their roles. Advisors from the fields of history, literature, sociology and anthropology will help to prepare for interviews, verify historic materials, and will screen both "dailies" and a rough cut of the film for its humanities perspectives.

THE SIKHS OF YUBA CITY

Sponsor: Film Arts Foundation, San Francisco

A 28-minute video documentary will examine a large Punjabi Sikh community in the Yuba City region of the Sacramento Valley. It will



Film Editor, 1934, from Hollywood Local photograph exhibit sponsored by Intersection

trace the history of the settlement and its growth from the coming of the first immigrants into the area and the discrimination and legal barriers they faced, to the burst of new arrivals after 1965 and the movement of the group today in a spirit of religious revivalism away, rather than toward, assimilation into the cultural mainstream.

The film will contain an exposition of the customs and traditions that the Yuba City Sikhs brought with them and continue to follow, emphasizing the importance of religion, close family ties and a strong work ethic. It will also explore relations with the majority culture, the cross-cultural dilemma of the youth, the growing rift between the older and younger generations and the choices the community faces.

classes at two universities to create a dialogue between the film maker and her target audience. Distribution is intended for television as well as college classes and libraries.

PILIPINOS IN AMERICA: AN EMERGING, RESTLESS PEOPLE

Sponsor: Visual Communications, Los Angeles

An hour long video documentary will provide an overview of the history, culture and values of Pilipinos in the United States and the impact they have had on American history and society, especially in California. It will depict Pilipinos in California as a complex and diverse group of people differing in their own immigration histories, cultural and linguistic patterns, philosophical foundations, and economic status.

Three waves of immigration will be identified, beginning in the 1920s, and persons from each interviewed, with narration relating the encounters of that individual to the general group experience. A fourth distinct population consists of the children of the second wave, many born and all raised in the United States, socialized in American institutions and now coming of age in large numbers to enter the working world. By disseminating this portrayal of the history and cultural values of Pilipinos to a wide cross-section of Californians, the sponsors hope to increase mutual understanding and diminish prejudice.

Humanities and Contemporary Issues

THE 1984 THAT DIDN'T HAPPEN: GEORGE ORWELL'S VISION AND THE FUTURE FOR INFORMATION TECHNOLOGIES

Sponsor: The Institute for the Human Environment, San Francisco

An exhibition and a symposium will focus on the present and future uses of information technologies, how modern media shape our lives, how we can assert direction and control over technologies so that human values can better be realized and reflected through their use. The exhibit will use Orwell's future scenario portrayed in *1984* as a beginning point and dramatically depict concerns about freedom of information, rights of privacy, and the development of modern technologies using fantasy environments made up of Orwellian concepts and

modern and anticipated information processing technologies.

The symposium will feature scholars from the disciplines of philosophy, jurisprudence, history, languages, communications, social psychology and anthropology in discussions with representatives from the information technology industry and the popular media. They will address three central questions: (1) how does what exists today differ from Orwell's vision? (2) how have the popular media treated the subject of *1984* and its issues during 1984? and (3) what are the humanist considerations concerning the increasing use of information technologies that must be dealt with to plan for a humane future?

Plans include audio and videotaping of the program for future meeting and broadcast use.

FLAPPERS

Sponsor: Department of Communication, Stanford University

Flappers will be a documentary film exploring the social and political context of the 1920s based on films exploring the social and political context of the 1920s based on films of that day and interviews with women who grew up during that period. It will analyze the flapper image, the "new woman" ideal of the Roaring Twenties, during the post-war rebellion against Victorian morality, the gaining of women's suffrage, the strong emergence of the newly industrialized nuclear family, and the era's emphasis on women as consumers. Its purpose is to examine a decade of significant social change in a medium that will entertain as well as educate.

A panel of historians and scholars in American, Afro-American and Urban studies will act as consultants on the narrative, and working prints will be shown in women's history

A Banker's Perspective

By Stanley Burns

I am Stanley Burns and am Vice President of The Chase Manhattan Bank in New York City. I am pleased to be able to testify before your sub-committee regarding the important connections between the humanities and the financial services industry. The ability of our business to confront and resolve complicated issues requires people grounded in the humanities. Today more than ever we need people who can take a holistic view and consider all the complex dimensions of an issue.

In my remarks today I would like to elaborate on this need in our industry, then describe my own company's experience, and talk about the humanistic characteristics we look for in people coming to work with us.

The financial services industry has some 50,000 companies competing for business. The mix of the competitors is very different from what it used to be. Brokerage firms, insurance companies, foreign banks, credit unions, and even retailers are all vying for niches of this market.

The products these competitors provide are often hard to differentiate. Whether it is money, financial advice, or service products the needs of our customers lead us toward similar ways of meeting the needs. Our customers draw cash from automated teller machines, plan their personal and business financial strategies, or transfer money from one continent to another to keep their companies operating smoothly. If we are to excel in meeting our customers' needs we need creative ideas for new products and creative thinking in tailoring products to customers.

At the same time, the rules of the financial services industry are changing at breakneck speed. The regulatory environment is a fast-changing one where today's ground

rules may or may not apply tomorrow. The economic environment presents intricate interrelationships and dependencies. We have discovered that economic assumptions can change fast and dramatically as evidenced by the impact of energy or interest rates on the way we live and do business. Technology demands that we re-think what is feasible and that we push ahead for new ideas of what is desirable.

Because of the fast pace of change in our industry we need a breed of people with strong intellectual skills and an ability to work with other people. Our people have to be able to build relationships with customers. They also have to be skilled at teamwork within our company—how to marshal and deliver a broad range of resources for the customer.

Creative thinking is more critical than ever. We need managers who can think about how to inspire and motivate a team of people. We need people who can think about how to sustain the flow of capital. Capital is a fuel that keeps our business operating. Like other fuels it has to be produced and delivered and as it is consumed it has to be replaced.

In our company providing money is no longer enough—we must also provide solutions. We must figure out what our customers need and then figure out how to meet those needs. The solution to meeting a need is an idea—how to fit a product or a service to a complex customer who has a whole series of needs. Our people have to be diagnosticians. They have to be able to understand and clarify and remedy a need that even the customer might not be able to articulate in full detail. We need people who can apply heavy doses of reason, analysis, and judgment and can generate ideas that work.

The marketplace of ideas is the arena in which we now compete with other companies. But it is also in the marketplace of ideas that we look to the future—what should our company be doing to meet the changing needs of our customers, and how should we work together

Symposium on Literature and War

The Monterey Institute of International Studies will hold its Fourth Symposium on Comparative Literature and International Studies November 23-25 featuring the theme **Literature and War**. Programs and additional information may be obtained from Professor Elizabeth W. Trahan, Symposium Coordinator, Monterey Institute of International Studies, 425 Van Buren St., Monterey, CA 93940.

toward the betterment of our society. The idea marketplace is our fundamental link with the humanities.

My own institution is a case in point.

The Chase Bank is well populated with students of the humanities. Many have studied the humanities as undergraduates and have come directly to work with us. Others have complemented that study with the study of business disciplines. We have people who have studied languages—ranging from Ancient Greek to Russian and Spanish; history—ranging from architectural history and music history to European history and American studies; and literature—including Chinese, German, and French, as well as American. By no means have we focused exclusively on any specific disciplines for we need a diverse collection of people in our company. We have many types of jobs and careers. We also believe that diversity amongst our people generates ideas not likely to come from a homogeneous group.

We have had very pragmatic reasons for seeking strong humanities students to work with us. Simply put, they do well in our company. Their mental abilities are clearly defined and the breadth of their perspective is valuable to us.

They also bring with them a keen commitment to learning. The discipline and breadth of their academic background stimulates an interest in learning as an ongoing, lifetime process. Accordingly, they often are able to master new knowledge and skill quickly and well. And, amidst a fast changing business environment, they are not put off by the need to keep learning but indeed seek opportunities to do so.

Over a century ago, Cardinal John Henry Newman described a learning process to which we subscribe today—

"the man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste, and formed his judgment, and sharpened his mental vision, will not indeed at once be a lawyer, or a pleader, or an orator, or a statesman, or a physician, or a good landlord, or a man of business, or a soldier, or an engineer, or a chemist, or a geologist, or an antiquarian, but he will be placed in that state of intellect in which he can take up any one of the sciences or callings . . . with an ease, a grace, a versatility, and a success, to which another is a stranger."

What are the humanistic qualities that are important in the financial services industry today? Basically we are looking for three fundamental characteristics in the people who work with us.

First, we want people with vision. A broad perspective is essential for a well-conceived vision—that is, a sense of history and tradition that tells us where we have already been and what some future options are.

Our people need a vision that must be philosophically sound and has to lead to action. We have to understand our customers as whole beings, who they are, where they are, and where they are going. We have to understand their needs, their motivations, and their values. And then we decide how we will work together.

Second, we want people who can communicate. Success in the marketplace of ideas requires collaboration and collaboration starts with listening. We need people who can listen to those above them, around them, and below them.

Again I quote Cardinal Newman—

"Society itself requires some other contribution from each individual, besides the particular duties of his profession. And, if no such liberal intercourse be established, it is the common failing of human nature to be engrossed with petty views and interests, to underrate the importance of all in which we are not concerned, and to carry our partial notions into cases where they are inapplicable, to act, in short, as so many unconnected units, displacing and repelling one another."

Within our company we need people who can work effectively together as teams. People must collaborate across organizational lines and must blend their points of view if we are to succeed in meeting the needs of our customers. Communication and collaboration are the glue that enables us to improve our company and enables us collectively to improve our society.

Third, we want people who can act upon a belief. One might call it discipline, commitment, perseverance, or exactness. It means that one can think, analyze, and apply judgment, and then take action. Our customers want results, not just a congenial group of thinkers. When we talk about the betterment of society, unless we are prepared to take action, the talk is rhetoric and we only hold carrots in front of others.

Our values determine how we work and how we act. There is no such creature as The Chase Manhattan Bank. We are a collection of 38,000 people who have chosen to work together. We have jobs to do and together we have a role to play in our society. It is our ideas and our values that enable us to do our jobs and to meet our obligations to society. It is, then, critical for us to have people who appreciate and understand the humanities.

QUAY

Continued from Page 1

the Walter and Elise Haas Fund, was designed to acquaint leaders who shape and implement school policy in the states with an array of reasons for making the humanities more central to public school curriculum. Mr. Honig's remarks reveal not only an endorsement of the importance of the humanities, but disclose the steps he is prepared to take to support the humanities in California's schools. We hope you find this selection of papers interesting and thought-provoking, for they herald a year in which those of us interested in the public role of the humanities will be forced to reflect upon that role and justify it yet again.

LANHAM

Continued from Page 1

in pointing them out in ourselves as we are in exposing them in others.

Comment 3. We take pride in saying that we do what we do "for its own sake." This pious platitude serves to distance us from our humbler brethren who do things for practical reasons. It also very handily brings discussion to a close before we have to explain what good the humanities really are, or indeed what they really are. This gets us out of a tight spot because we do not usually know the answer to either question. We ought to. We ought to be able to explain, in a clear and convincing way, just what the humanities are and do, and why the fate of the republic really does depend on them. I think this can be done, but I am equally sure that it almost never is. In making our case to the public, we are as inept as we are pretentious.

Comment 4. Part of our self-congratulatory humanist dogma is the purity of our motives and our inquiry. I think this purity is a mistake. A mistaken premise. I would argue for humanistic inquiry as in essence practical and applied. It ought to make things happen in the world and take an active part in making them happen. Instead, today it seems to be going in precisely the opposite direction. Let me take an example from my field, from literary study. The hottest thing going there right now is something called "literary theory," and the very best minds in the profession increasingly occupy themselves with it. I do not intend to disparage theory—indeed, some of my best friends are theorists—but only to point out that, amidst the greatest crisis in literacy America has ever known, at a time when the basic foundation of literary experience stands at risk, literary study has decided to turn its back on this crying need for applied humanism and has chosen instead to retreat into hermetically-sealed hermeneutics, complete with its own private terminology and a nomenclature calculated to put off the lay brothers laboring in adjacent vineyards. It may well be that something similar is happening in other areas of humanistic inquiry, philosophy and history for example. Such purity may prove very costly. My Requests for Proposals, at least, depart from the opposite premise, assume that the humanities are an applied set of disciplines, that they aim to mix and harmonize our motives, not to purify them, that what we need for the "information society" we are now living in is a "humanistic engineering" like the physical science engineering schools that grew up in the 19th century to serve an industrial science.

RFP 1. We need proposals for reconstructing the High School curriculum. It is a shambles in both literature and composition. Above

all, we need a new generation of textbooks, written by the best university scholars in the field. The PSSC texts in basic science that appeared after Sputnik could serve as a model here. The texts in use now are not only outdated, they are—and this is much worse—badly written. Textbooks are just about the only books students read these days, and most textbooks are now written down to a sub-grade level, premasticated by special editors until all the life and vigor of real English prose is drained from them. Such texts teach students—with great success—to hate reading.

RFP 2. We need proposals for new kinds of courses in the humanities for the first two years of college. These are the crucial years, the years to which the high school curriculum ought to build and on which the specialized inquiry of the major does build. They are a mess of left-over clichés right now, taught by teachers who haven't the clout to get more respectable work, and increasingly taught to a group of students who are not white, Western, and middle-class, but Eastern, brown, black and classless refugee. We desperately need new thinking in this area and all we get is recycled Classical Civ.

RFP 3. We need new ideas about how to staff composition programs. Right now we are using the same kind of imagination the French General Staff used in fighting the Battle of the Somme—"more men" to the slaughter. We are planning a program of "quality circles" for particular research and teaching tasks at UCLA, but this is only one of many ways to go.

RFP 4. Changing immigration and demographic patterns are changing the fundamental circumstances of language and literature teaching in America. These changes need to be described and monitored by small regional research teams, and their findings need to be coordinated into a national strategy, and a national set of texts, both written and electronic.

RFP 5. In the early years of this century, the disciplines which for 2400 years had formed the basic liberal arts curriculum in the West, the rhetorical curriculum, split apart into English, Speech, Rhetoric, Journalism, Communications Studies. These should be reassembled into a single department on a major American research university campus, and tested in practice, as a laboratory school in applied humanism.

RFP 6. Someone should give, every summer, 2-week seminars in the history of the American university curriculum for new Deans and Departmental Chairs in the humanities. The current system of licensed ignorance is scandalous.

RFP 7. Humanists pride themselves on the breadth of their education and interests. Prof. Louis



Film Wins Honors

Code Gray, Ethical Dilemmas in Nursing, a film supported jointly by CCH and the Massachusetts Foundation for Humanities and Public Policy, has recently won three awards: First Place at the San Francisco International Film Festival, First Prize in the American Journal of Nursing Media Awards, and a Red Ribbon at the American Film Festival. Photographed partly at the University of California Medical Center in San Francisco, *Code Gray* documents four actual situations where nurses face ethical dilemmas in their work.

Solomon's researches, however, indicate that humanists are the more narrowly educated and parochial group on the modern university campus. We ought to change this.

RFP 8. One very good, and very detached, historian should be supported for four years to write a history of literature and composition instruction in America from the beginning to the present.

RFP 9. Someone should be supported for three years to write a history of the rhetorical paedeia from the classical period until the present time, with particular reference to current problems and demands.

HONIG

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tions. And then we want to do the same thing in literature. I'm not sure every state should be reinventing the wheel here, and if we could get some national collaboration on these issues, it would help. So coming from a conference such as this, I think there's got to be some detailed specificity of tackling and taking these ideas and putting them at the level where we can use them in our daily work, so that's going to be very important.

I think there's a role for federal funding in these areas. The Math-Science bill, for example, is a good way of going in that area, if it ever gets out. There's training money and support. There's a huge, huge training bill that has to be met. We're going to actually talk about teaching this way. It's a paradigm shift, as they say, or a philosophical shift for many of our teachers. That's going to mean training of principals; it's going to mean training

(I have a particular scholar in mind for this.)

RFP 10. The most promising unexplored area for the teaching of composition is digital videographics. A comprehensive writing program at a major research university should be funded to design and produce a series of "textbooks" for university instruction in writing which use integrated delivery systems of TV cassettes, computer programs, and printed texts. (We have made a small beginning in this direction at UCLA; and again, I have in mind a particular Writing Program for this task.)

of existing teachers—workshops. We've done it in writing; we haven't done it in history, and we haven't done it in the humanities. We're talking about a tall order out there, and we should be getting ready for that. It does take some national discussion on how we implement that.

So I really am excited about this conference and the concept. The difficult work's going to be to take these general ideas, find out where we agree and where we disagree (I think we agree on 90-95% of them), and then talk about how we start translating these ideas into day-to-day operational initiatives at our local levels. But it's got to start with the right philosophy; it's got to start with some consensus and some agreement. I think the chiefs are uniquely situated to try and drive towards that consensus and then spread that out to each of our states. So thank you very much for all attending this, and I hope the conference is what you need.

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HUMANITIES

Focus for the Future

HUMANITIES NETWORK

Dollars and Sense

New Agenda for the Humanities

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